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THE
Progress of Methodism
IN
BRISTOL:
OR, THE
Methodist Unmask'd.

WHEREIN

The Doctrines, Discipline, Policy, Divisions
and Successes of that Novel Sect are fully de-
tected, and properly display'd, in *Hudi-
brastick Verse.*

By an Impartial Hand.

To which is added, by Way of Appendix,

The Paper-Controversy between Mr. *Robert Wil-
liams*, supported by *Thomas Christie*, Esq; Re-
corder of *Savannah*, and the Rev. Mr. *Wesley*,
supported, only, by his own Integrity and Assu-
rance. Together with authentick Extracts taken
from a late Narrative of the State of *Georgia*, re-
lating to the Conduct of that Reverend Gentle-
man during his Abode in that Colony, &c.

BRISTOL:

Printed by *J. Watts*, in *Shannon-Court*, *Corn-Street*.
M.DCC.XLIII.

THE
Progress of Methodism

IN
BRISTOL

Methodist Church

W. H. R. A. N.

By the Rev. J. H. R. A. N.
and the Rev. J. H. R. A. N.

By an Independent Church

to which the Rev. J. H. R. A. N.

From the Rev. J. H. R. A. N.
and the Rev. J. H. R. A. N.

By the Rev. J. H. R. A. N.
and the Rev. J. H. R. A. N.

BRISTOL

Printed by J. H. R. A. N.



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P R E F A C E.

THE Progress of Methodism, and the real, or pretended Divisions of the Methodists, in this City, within five Years last past, having been so remarkably obvious; the following Lines are composed to shew their several Gradations, different Doctrines, Divisions and Successes; from all which it may not be difficult to discern their Tendency; from whence, also, any, who have a Mind to become their Profelytes, (no matter on which Side) may see on what Terms they may be admitted as Members of their respective Societies.

Bristol, Jan. 26.

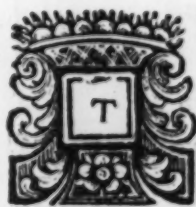
1742-3.



Men
Look
No
Who
The
Are
When
'Twill



THE
P R O G R E S S
O F
Methodism, &c.



HAT many gross Deceits are rise,
And sculk behind the Scenes of
Life,
So evidently doth appear
It will admit no Question here.

Men of all Orders and Degree 5
Look closely on, and you may see
No certain always can be had,
Who aims at good, or who at bad ;
The Faults most easily conceal'd,
Are such as with Religion veil'd ; 10
When Policy puts on that Mask,
'Twill soon facilitate the Task.

But

6 *The Pregress of Methodism.*

But notwithstanding Art or Care,
The Mask may chance to disappear.
When so; then, on a transient View, 15
You may distinguish false from true:
And, if the Muse assist my Pen,
Perhaps 'twill hit the very Men.

A Set of Men there are, I wist,
That bear the Name of *Methodist*, 20
Who travel up and down a pre ching,
At *Bristol**, here, they came a teaching;
To speak the Truth, nor more nor less,
They, here, have met with such Success,
That, from the Observation made, 25
Their Preaching is a gainful Trade.
And this Design, to carry on,
Was undertook by *George* and *John*:
But who is *John*? or who is *George*?
Each one is left to think at large. 30

THESE two extolling one another,
Soon drew a Multitude together,
To whom they preached soon, and late;
In † Fields, and Woods, their Soul-sick State
They

* *Anno 1737.*

† *St. Philip's-Plain, Row-Green, King's-wood,*
&c.

The Progress of Methodism. 7

They did lament, but did assure 'em, 35

They came on *purpose* for to cure 'em ;

That so they might no longer trust

In those they call Blind Guides, (*unjust*)

But, now, secure in *them* confide,

For doubtless, they would rightly guide 40

Them, how to have their Sins forgiven ;

And lead them Step by Step to Heaven.

If all be true what here they say,

Pray who can chuse a better Way ?

BUT, notwithstanding all this Cant, 45

'Twas plain they something else did want ;

Then to their Audience did appeal,

Exciting them to Christian Zeal,

That Houses might be built, a-new,

For publick Worship, one, or two,

Wherein they might, by Night, or Day,

Together meet their Vows to pay.

A good Design to undertake,

If purely for Religion-sake.

Yet after all this great ado, 55

Still something more they had in view ;

So, Charity they recommended,

For whom, and where, to be extended.

Soon after, they most loudly call

Upon their Hearers, one and all, 60

T.

8 *The Progress of Methodism.*

To contribute, out of their Store,
To pious Uses, (*somewhat more!*)
To give them, with a lib'ral Hand,
For * Orphans in a foreign Land.

THOSE Orphans' Cases *George* espouses, 65
Whilst *John* erects Religious Houses!
Good Shepherds always take that Care,
To fold their Sheep as well as shear.

Now having publish'd this aloud,
The credulous, unthinking, Crowd 70
Believ'd these Gifts would more atone
Than Charity begun at home:
Beguiled by their subtil Words,
Their oily Tongues (yet sharp as Swords)
So flily preach'd them open-hearted, 75
They freely with their Money parted.
Thro' this Pretence the Work succeeds,
Such pious, charitable Deeds!
And thus to build, thus to relieve,
Induced the People, all, to give, 80
Which, still, before their Sermons ended,
Were always closely recommended.

THEN some selected ones, among
The rest, stood forth, address the Throng,
Crying,

* *To build an Orphan-House in Georgia.*

The Progress of Methodism. 9

Crying, God bless you, Sirs, provide 85
For Orphans ; *and for some beside.*

Some others plac'd themselves a-while,
Close standing at each Gate, and Stile,
The like Address did thus assume,
Sirs, *mind the building of the Room**. 90

Then quick, on Plates, held out, you'd find
Much Money laid, of divers Kind ;
Because 'twas said they did intend,
The Cash thus given to expend
In pious Uses. * * * * *

All those, who did the same believe, 95
Did, of their Substance, frankly give:
And frequently, both here, and there,
Sums great, and small, collected were.

As often as the Preachers bade,
So oft' were those Collections made ; 100
And all Collectors acted Right,
They ne'er refus'd the Widows Mite,
But what was gather'd, first, and last,
Into the Treasury was cast.

HOLD here, *say some*, correct your Pen,
Do Justice to the Gentlemen,

B

For

* *Behind the Horse-Fair in St. James's.*

10 *The Progress of Methodism.*

For † *R—ms—y* gather'd Thirty Pound,
 And with the Cash went off the Ground,
 Which he conceal'd, with Secresy,
 'Till, for some Crime*, condemn'd to die ; 110
 When §, under Sentence, he confess,
 The very Sum that's here exprest.
 This Man, you'll say, was a false Brother,
 More so than any of the other;
 Since Sacrilege was his Transgression, 115
 The quite Reverse of their Profession.
 But to return ———

WHEN Matters thus were brought about,
George thought it high Time to set out,
 And visit *Georgia*, o'er the Main,
 With this Design, he told 'em plain 120
 'Twas to relieve the Orphan Poor,
 With Part of this collected Store.
The Truth of which, shou'd any doubt,
They may go o'er and find it out.

FAREWELL to *George*, he now is gone, 125
 But here remains his Brother *John*,
 The greatest Artist in the Trade,
 Who more, and more, Disciples made ;
 And

† One of those employ'd in helping to collect, or
 gather up their Money, as above.

* At the Old-Baily.

§ In Newgate.

The Progress of Methodism. II

And still successfully went on,
The Progress you shall hear anon. 130

No Contributions were diminish'd,
Because the Room was yet unfinish'd.
Then, strangely, for a certain While,
He led (I do not say beguile)
His Hearers into certain Notions, 135
Confirming them in their Devotions.

The Females all gave close Attendance,
Whereof were some of sure Dependance ;
And such, alone, were pitch'd upon,
A *holy Farce* to carry on, 140

A Thing which pleas'd 'em to the Heart ;
Ambitious they to act the Part,
That gave Pretence to vainly boast,
They had receiv'd the Holy Ghost*.
But first, this *Rev'rend Man*, no Doubt, 145
Must cast their *evil Spirits* out.

THE holy Scene, then, next begun,
Was, in this Manner, carried on.
These Women, falling down before him,
As if (forsooth) they wou'd adore him, 150
And seem'd to be in strange Confusion,
Or, subject to a strong Delusion ;

B 2

Be

* About this Time many of those Women publickly declared they had, instantly, and feelingly, received the Holy Ghost.

12 *The Progress of Methodism.*

Be it the former, or, the latter,
 It still availeth no great Matter ;
 Because, they say (*if you will hear it*) 155
 This Combat 'twixt the Flesh and Spirit,
 The Benefit redounds, alone,
 On them; to others 'tis unknown.
 As, there, beneath his Feet they laid,
 The Doctor over them he pray'd, 160
 Yet still they grovel'd, on the Ground,
 'Till he a proper Hymn had found ;
 When, next unto his fervent Prayer,
 This Hymn was sung by all were there ;
 By Means whereof these, Women said, 165
 Their evil Spirits from them fled *.

*But how shall any one be sure,
 Those evil Spirits haunt no more ?
 Since stubborn Symptoms still remain,
 Of which their Husbands oft complain.* 170

Some others seem'd so strong convuls'd,
 That first the Doctor was repuls'd ;

O'er

* *Quere, Whether this Gentleman is a licensed Exorcist? if not, he is a Cheat and an Impostor by the 72 Canon, which expressly says, ' That no Minister shall, without the Licence of the Bishop of the Diocese, attempt, upon any Pretence whatsoever, either of Possession or Obsession, to cast out any Devil or Devils, under Pain of the Imputation of Imposture or Cosenage, and Deposition from the Ministry.*

* In
 Mile fr
 § In

The Progress of Methodism. 13

O'er these he sung a second Hymn,
Which quite destroy'd the Man of Sin,
And gave their Minds such quick compose, 175
They, from the Ground, as quick arose,
And said they were converted Women,
And felt the Holy Ghost within 'em:
Then Hymns of Praise so loud were sung,
The Vale returning Echoes rung. 180

*These Miracles did soon decline,
Extreams endure the shortest Time.*

'T WAS now about, or, near this Time,
I think, the Year was Thirty Nine,
John found that some, by him converted, 185
Neglected had, as they asserted,
A Christian Rite which was requir'd,
And ought, by all, to be desir'd.
In this he rightly did advise 'em,
And took upon him to baptize 'em ; 190
Appointing out a proper Place *,
To dip them all ; who had the Grace.

THE Time when this was undertaken,
I think, by none can be mistaken ;
Because the Rigour of that Season §, 195
To be remember'd, stands with Reason. In

* In the River From, at Baptist-Mills, about a Mile from Bristol.

§ In January, the severe hard Winter.

14 *The Progress of Methodism.*

IN Time of that severest Frost,
Which did so cuttingly accost,
He very early, in each Morn,
Still call'd 'em forth for to adorn 200
Them with that Seal they had neglected,
A Benefit they now expected.
Accordingly they did repair,
Thro' Frost, and Snow, with shudd'ring, there ;
Some came more quick, and some more slacker,
Their Teeth, within their Mouths, did hacker;
Some said the Cold wou'd do them Harm,
They said their Zeal wou'd keep them Warm ;
They'd run the Risque, at all Event,
So broke the Ice, and down they went. 210
Those dip'd that Time, admits this Question,
Were they arriv'd unto Discretion ?
But yet when warmer Weather came,
No more of this occur'd to Name.

THE Room, * for publick Worship seated,
Was much about this Time compleated ;
And some, more wise than all the rest,
On Consultation, thought it best
For ever to repose the Trust
Of that Foundation, in *the* *Just*, 220
A

* Page 9, l. 90.

The Progress of Methodism. 15

A certain Number to be chosen,
Of Eight, or Ten, perhaps a Dozen ;
But *John*, more cunning than them all,
Obedient to an inward Call,
Secur'd the Title of this Room 225
Unto himself, and Heirs to come.
Now, who can blame the Man of God,
Or, who can say he acted odd ?
Their Souls they trust within his Hands,
Why mayn't they trust him with their Lands ?
Therefore, henceforth, assert for true,
That *John's* Arch-Priest and Patron too ;
Who, being in that Rev'rend Station,
Took Care for proper Regulation.

NOTE, publick Worship now was open, 235
To all who came the Word was spoken.
Then, next, the Zealots did agree
To form a close Society ;
Fix'd certain Times, they thought most fit
For them, and them alone, to meet : 240
Where, at such Times, none must come on
But such as Tickets had from *John* ;
With this Device, upon the same,
The Number, and the Bearer's Name.
All other Comers then forbidden, 245
Excepting those who, thus Priest-ridden,
Believ'd, by Virtue of this Ticket,
They'r separated from the Wicked.

All

16 *The Progress of Methodism.*

All those, as Members of the Place,
Make * Weekly Payments, more, or, less ; 250
And such whose Circumstances alter,
Pay, further, by the † Month, or, Quarter.

Soon were those Weekly Payments doubl'd,
But do not think the Saints were bubb'd.

A cogent Reason *John* pretended, 255
To have the Payments thus amended ;
For why? a Mortgage now was found,
Amounting to Two Hundred Pound,
The Right whereof appeared good,
For which this Room engaged stood. 260
Nor less *than* this could be expected,
For who would part with Sums, collected
On such Account, to purchase land,
And raise a Fabrick out of Hand,
'Till some Expedient was found out 265
Such After-clap to bring about ?

WHEN crafty *John* this Case had stated,
And Circumstances had related,
What could they less, than strait agree,
To set their House of Worship free ; 270
Or,

* *They began at first with a Penny, but now two Pence is the lowest weekly Payment for each Member.*

† *One Shilling per Month, or five Shillings per Quarter; other Followers, not Members of the Society, their Payments are voluntary.*

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† A
† H
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ceded
thereof

The Progress of Methodism. 17

Or, otherwise, remain'd a Doubt,
Lest *John* might be ejected out ;
And this Ejection to prevent,
They all agreed, with one Consent,
The Augmentation to supply, 275
And thought they had good Reason why :
* For ev'ry Day, by sound Report,
These Hood-wink'd People there resort,
At Morning five, and Ev'ning seven,
In their peculiar Way to Heav'n. 280
*And some, 'tis said, who thither come,
Their Children want for Bread at home.*

ANOTHER pious Resolution,
Or, further Plea for Contribution,
In † *Kings-wood* there was undertaken, 285
The Colliers Minds for to awaken ;
Not willing any should be lost;
John spar'd no Pains, and they no Cost ;
So, Contributions were repeated,
And a Religious House compleated ; 290
Where *George*, before he went, 'tis said,
The first Foundation-Stone ‡ had laid.

C

But

* Page 9. Line 90.

† About two Miles from Bristol.

‡ He assembled the Multitude together at the laying of this Stone ; which was then and there succeeded by Prayer, &c. but the further Building thereof was respited until now.

18 *The Progress of Methodism.*

But *John* the Structure up did raise,
 Some say, for *Profit more than Praise* :
 Be that as 'twill, it bears Renown 295
 For Worship, like his House in Town ;
 Alike in both, for soft *Amuses*,
 Are * proper Rooms for *private Uses*.

Now both these Rooms are often sounding
 With singing, praying, and expounding ; 300
 All this, be sure, without Intrigue,
 By *John*, and, *Charles*, his Colleague ;
 I might have said, *By Birth his Brother*,
 Since Blood has ty'd 'em so together.
 Think not they have deceitful Hearts, 305
 No, no, they *Masters are of Arts*,
 Who to their Audience do impart
 A Doctrine, which they both assert,
 And tell 'em (this they oft' relate)
 How that there is a sinless State, 310
 Which, in this Life, may be acquir'd
 By all, by whom it is desir'd ;
 And, if they follow their Direction,
 They may attain to this Perfection,
 Commit no Sin against the Lord, 315
 In either Thought, or Deed, or Word.

WE read, when *Christ* wrote on the Ground,
 Not one so perfect there was found ;

Who

* Furnished with Beds, &c.

The Progress of Methodism. 19

Who durst presume to cast the Stone :

All left the Woman stand alone. 320

ON certain Times, within a Year,
Those * learned Doctors are not here ;
From hence, they often sally forth
To *London, Wales*, or, to the *North* † ;
But in their Absence still provide 325
Some *Understrappers*, which may guide
And feed the Flock, they leave behind,
With Food convenient for their Mind,
'Till their Return ; for (some do say)
Those giddy Sheep are apt to stray ; 330
Tho' many Things their Priests relate,
To sooth them in this perfect State,
And often plead with Resolution,
As if 'twas Gospel Institution.
The thoughtless Crowd, that flock to hear 'em,
(*Who rightly think, go not a-near 'em,*)
Believe their Doctrine is the right,
And surest Way to lasting Light :
But, should they find themselves mistaken,
And from their Lethargy awaken, 340
They'll then the *Ignis fatuus* dread,
By which they've been so long misled.

C 2

THREE

* John and Charles.

† Newcastle upon Tyne, where they have lately
established the like Society as here.

20 *The Progress of Methodism.*

THREE fourth Parts, of what attend 'em,
 Are *Female Sex*, and *John's* to mend 'em ;
 For Women are most prone to fall, 345
 Like *Eve*, their Mother, first of all,
 Who, can they keep their Faults but hidden,
 Will eat the *Fruit* that is forbidden.

THESE Women are, by *John's* Commands,
 To enter into *private Bands* ; 350
 Nor less than five, nor more than ten,
 Exclusive of the Sons of *Men* ;
 Yet none attain this *holy Station*
 But such who, first, have past *Probation* : *
 Each *Band*, selected, *gentle*, *meek*, 355
 Meet all together, once a Week,
 Declare, to one another's Faces,
 Their growing, or declining, *Graces*.

THE *gravest Matron*, in each *Tribe*,
 With Prudence, o'er them does preside, 360
 To note the *Sins* of all the rest,
 'Fore whom each *Sister* stands *confest*,
 And tho' they all *demurely* look,
 Their Faults are enter'd in a Book ;

All

* *Their Trial and Behaviour, which they call
 the publick Bands.*

The Progress of Methodism. 21

All which, when proper Times come on, 365

Those *Matrons* grave report to *John*.

Then those *Delinquents* give Attendance,

To know from him, what is their *Penance*;

When such, who fell thro' weak Condition,

Come off with only *Admonition* ; 370

And such, who cou'd more firmly stand,

Are humbled with a *Reprimand* ;

But those, more flagrant in Offences,

Are, notwithstanding all Pretences,

Discharg'd, and so (*farewell their *Ticket!*) 375

Turn'd out, again, among the Wicked :

And there they must remain, no doubt,

Or *buy* their *Restoration* out.

But some, who personate the Saint,

And make Confessions, thro' constraint, 380

They secrete some peculiar Crimes,

By them committed, divers Times,

Such as their *Husbands* never knew,

Nor none but they, with — *they know who*.

PERHAPS, for this it may be said, 385

These Women in Excuse may plead,

Don't *Papists* venture to conceal

A Fault they care not to reveal ;

Some secrete Sin reserve entire

Unknown to *Jesuit*, *Priest*, or *Fryar* ; 390

If

22 *The Progress of Methodism.*

If they some Crime forbear to name,
Why mayn't we imitate the same ?

A *Watch-Night* they'r enjoin'd to keep,
Who, while they watch, refrain from Sleep ;
And then both *Male* and *Female* too, 395
They *join together* — What to do ?
'Tis to be hop'd, no evil Thing,
But *watch*, and *pray*, and *praise*, and *sing* :
Yet those, who in the Night, thus *roam*,
Best watch them *out*, and watch them *Home*. 400
This *Watch Night* too, sometimes, they keep
In *King's-Wood Room* ; they lose some Sleep,
To execute that *Duty* there,
Where, many, out from *Town*, * *repair*,
And, when the *Celebration's* over, 405
'Tis very easy to discover,
Men, *Boys*, and *Girls*, and *Women* too,
Come strolling *Home* at *Morning two*.

ANOTHER Rite, that next comes on,
In order now to treat upon, 410
Is a *Love-Feast* ; for so they call it,
Tho' some do now and then *Forefall* it,
Like such who are for hasting on
To buy e'er Market is begun.

This

* *Bristol*.

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* *Can*

The Progress of Methodism. 23

This *Feast* is only *Bread* and *Water*, * 415
The Charge of that is no great Matter ;
Yet so much Time is spent, by some,
To *feast* Abroad, they *fast* at Home.
This Feast (and Fasting) is their Duty,
The *Doctor*, only, reaps the *Booty* ; 420
But recommends to them the Tryal,
Of *Abstinence*, and *Self-Denial*.
This *loving Feast* (if that be right)
Is celebrated, too, by Night ;
Which Time, and Thing, they much admire,
For why ? it suits with their Desire,
Their *Ghostly Father* to revere,
When he and all his *Sons* draw near
The *pious Sisters*, *Wives*, and *Misses*,
And greet them, well, with *holy Kisses*. 430

Now where is he, who can disprove,
This Feast to be a *Feast of Love* ?
However ! it wou'd best become,
Those *Wives* for to be *kiss'd at Home*.

THIS novel Doct'rine, so religious, 435
(I'd almost call'd it Superstitious ;)
Altho' such Hecatombs do follow,
Who counts 'em wise, his Brain's but shallow ;
And

* *Cake Bread*.

24 *The Progress of Methodism.*

And, therefore let him number'd be,
 With those of this Society, 440
 Which are, by *John*, so regulated;
 They'r into minor Classes * stated;
 And each contains an even Dozen,
 In whom is left no Room for Cozen;
 Because that each respective Class, 445
 A proper Head, or Leader has,
 Who gather up their Weekly pay,
 Not † *R—ms—y* like, to run away,
 But what they gather, think most meet,
 To lay at *John* the Doctor's Feet. 450
 In Holy-writ we read, you'll find,
 When blinded Leaders lead the Blind,
 Together in a Ditch they fall;
 This Gospel-truth is known to all.
 These Leaders, when you count 'em right, 455
 Amount in all to Forty-Eight,
 Each Leader on his Class doth call,
 And *John*, alone, he leads 'em all.
 However, still, to do him right,
 Some Cash goes out for Candle Light: 460
 They meet by Night, and then (pray mark this)
 Without such light They'r all in Darkness.

THESE

* *Forty eight Classes.*

† *Page 10, Line 103.*

The Progress of Methodism. 25

THESE Things are so, you plainly see,
440 Thro' Frantick-Zeal, and Bigottry ;
Which set those People all a madding, 465
And running, up and down, a gadding,
In which they seem to take such Pleasure,
They disregard all earthly Treasure.
445 So glib do flow their Weekly Pays,
So well the Doctor sings, and prays, 470
That Priest, and People, all do say,
None live such holy Lives as they ;
However, this appears notorious,
These holy ones are most censorious.
450 A sinless State, some put such Face on't, 475
To say they're got within an Ace on't ;
Yet there are some, whom I can name,
Have had an Ace, and miss'd the Game.

THE Pharisee (with proud disdain)
His boasted Virtues did proclaim : 480
The Publican went off the Winner,
Who did confess himself a Sinner.

ALL Things, as yet, went smoothly on,
By prudent Management of John,
Who kept his Flock in such Decorum, 485
They all went in and out before 'm
With great Alacrity of Spirit,
Esteeming him a Man of Merit.

D

However

26 *The Progress of Methodism.*

However, as Ill-luck wou'd have it,
 At last appear'd an Affidavit, * 490
 Accusing *John*, by setting forth——
 But hold —— to stain his Cloth I'm loth,
 And therefore, think, I had much better
 Refer you to a printed Letter, §
 Which doth, as sure as you was born, 495
 Coroborate with what was sworn.

JOHN having met with this Attack,
 In Vigilance he was not slack ;
 For well he knew that such Detraction
 Wou'd Umbrage give, and Satisfaction, 500
 To purge himself, wou'd be expected,
 Or else the Cause might be neglected.
 That this might not eclipse his Glory,
 (For none like him to gloss a Story)
 He thought it best to make Reply 505
 To *jurat coram*, by and by.
 Against the Letter next did write, †
 And all, who clearly had their Sight, Did

* *Made by Mr. Robert Williams, of Bristol, Merchant*

§ *Wrote by Thomas Christie, Esq; Recorder of Savannah ; both printed and publish'd here, and now re-printed herewith.*

† *He caused his Replies, to both the Affidavit and Letter, to be likewise printed and published, which are also re printed herewith.*

The Progress of Methodism. 27

Did well discern the *Sophistry*,
As plain as One and Two makes three. 510

JOHN strove to prove the Whole a Fiction,
From, what he calls, a Contradiction ;
Which, if consider'd but a While,
You easily may reconcile.

If those two Men, his Bail, as said, 515
One staid behind, one with him fled,
Then both appears for to be true,
He left his Bail and took it too.

Yet still the Sect of his Persuasion,
Who wou'd not see thro' this Evasion, 520
With Bronze and wonted Resolution,
Said *John* was under Persecution,
And bore Reproach, amidst 'em all,
As undeserved as Saint *Paul*.

FROM hence the *Bigots* all concluded, 525
By him they could not be deluded,
On what did now, or might, appear,
They'd close their Eye, and stop their Ear ;
Believing all he said, before
What any others said or swore. 530

WHAT greater *Blindlings* can there be,
Than those resolved not to see?

28 *The Progress of Methodism.*

Such Obstinacy blindeth more,
Than Doctor T—yl—r * can restore.

It happens now that *George*, again, 535
Returns from *Georgia*, o'er the Main,
Lo! various Things do now and then
Occur, thus to employ the Pen.
George tells you (who can chuse but mind him)
What useful Things he left behind him, 540
In which the Cash had been laid out,
The Truth of which you needn't doubt,
Because 'tis printed § to your View,
And who wou'd print what was not true?
There you may see what he did job in, 545
As Laces, Inkle, Pins and Bobbin,
With others of as great Importance,
All very useful for the *Orphans*.
Now, who beside, that you can name,
Wou'd, for these *Orphans*, do the same; 550
Such costly Things, of divers Kind,
To buy and leave with them behind.

To make this Tract the more compleat,
Occasion comes in Hand to treat,

Sometimes

* *The most famous Oculist of this present Age.*
§ *A printed Catalogue, publish'd on his Return.*

The Progress of Methodism. 29

Sometimes of one, then of the other, 555

But now again of both together ;

For now appears a strange Division,

'Twixt *John* and *George*, about Religion,

Much like the falling out of Friends,

In publick Shew, for private Ends ; 560

Or Lawyers pleading for their Fee,

Who seem to differ, yet agree.

When *George* return'd he thought it fit,

John's Doctrine for to contradict ;

And *John* as loudly he exclaims 565

Against the Doctrine *George* maintains.

PERHAPS some People may surmise,

How can such Difference arise

'Twixt these two Men ; how can it be,

Who so exactly did agree ; 570

For surely here we are a-ground,

Until a Reason can be found :

In what they differ, we would know it,

And for what End, if you can show it.

WELL ! must I undertake the Task, 575

Inform those People what they ask ?

Then, these are, what I have been told,

The Points of Doctrine *George* doth hold,

An

30 *The Progress of Methodism.*

An absolute *Predestination*,
Election, and a *Reprobation*, 580
 With a *particular Redemption*;
 And one Thing more remains to mention,
 A State of *constant Perseverance*.
 Observe the Points, and their Coherence ;
 But *John*, who has another Taste, 585
 Denies 'em all, from first to last.

Now you shall hear what *John* professes,
 And that, you'll say, the quite reverse is,
 A *sinless State*, compleat *Perfection*
 In this frail Life, without Defection : 590
 And, what he further saith is this,
Redemption universal is,
 That *free's* the *Will*, to stand or fall :
 These Tenets *George* denies them all.
 All Querists, here, may plainly see, 595
 Wherein those Fathers disagree ;
 A little Patience to attend,
 We'll shew them also for what End.

THESE warm Debates caus'd their dividing,
 Each other's Doctrine they deriding, 600
 With such Vehemence, 'twas no Wonder
 To see them parted thus asunder.

As

The Progress of Methodism. 31

As for the Sheep, two Flocks they made 'em,
Like *Jacob* and his Uncle *Laban*,
Which did this near Resemblance bear, 605
Some white*, some Black†, some spotted were ‡.
But yet, I think, that *Jacob* never
Did mingle all the Sorts together,
Like those, who with their Shepherd's Crook,
All sorts together seek to hook ; 610
The Church of *England*, what they can,
The *Romanists*, all to a Man,
The *Quaker*, and the *Antinomian*,
The *Arian*, and the *Muggletonian*,
The *Independent*, and *Arminian*, 615
Predestinarian, and *Socinian*,
The *Ana-Baptist*, *Presbyterian*,
And the unsteady *Here and There-ian*,
And many more attend their Call,
Have no Religion, none at all. 620
Lo ! some of all Denominations
Complete their medly Congregations.

JOHN (*being perfect*) kept Possession
Of both the Rooms, without all Question ;
He minded neither *con* nor *pro*, 625
He firmly stood in *statu quo*,
He

* Citizens. † Colliers. ‡ Loose Gentry.

32 *The Progress of Methodism.*

He left his Brother in the Lurch,
 A Preacher, but without a Church.
 But *George*, who Destiny believ'd,
 His Doctrine knew would be receiv'd, 630
 And therefore to be heard and seen,
 He preached in the Bowling-Green ;*
 Where many People flock'd to hear him,
 Some lik'd, some went no more a-near, him.
 Thro' this a Party Sect arose, 635
 The other Party to oppose ;
 And, more to cultivate this Distance,
 From *John* to *George*, went two Assistants, †
 That others, led by their Example,
 To follow might have Reason ample. 640
'Tis often said, and often seen,
Decoy-Ducks draw the others in.

PERFECTION and Predestination,
 Each loudly call'd for Approbation.
 For *George* who preach'd, as well as *John*, 645
 With Zeal, was drawing many on,
 And, thro' the Turn of these Assistants,
 His Doctrine met the less Resistance.
 So, by these cunning Artifices,
 Two Nets were cast to catch the Fishes. 650
 THE

* *In the Pithay.* † S - - - x and H - - - ys.

The Progress of Methodism. 33

THE Party now attach'd to George,
Were willing to contribute large ;
Because they saw how Doctor *John*
Two Rooms had got, and *George* had none;
They plainly, saw before their Eyes, 655
The Case was so ; this Enterprize
Was then resolv'd, without Delay,
Nem. con. for so they all did say,
That *George*, 'twas thus concluded on,
Shou'd have Two Rooms, as well as *John*. 660
They were contented to be drain'd
By *George*, but *John* they quite refrain'd.

Lo ! here you see, Benighted-Zeal
Helps to advance each Doctor's Weal ;
A House*, or Room, with joint Consent, 665
Was taken, at an annual Rent,
And proper Alterations made,
To fit it for their Preaching-Trade ;
Where, they might all resort together,
Free from th' Inclemency of Weather ; 670
Where they might all, with one Accord,
Together meet, to serve the Lord.
This first Part of their Resolution,
Was done, with easy Contribution ;
The other Part, resolv'd on, 675
More costly was, you'll judge anon.

E

NOTE !

* *The Smith's Hall, in the Quakers Friars.*

34 *The Progress of Methodism.*

NOTE, *John* a Room built in the * Wood,
 There they agreed to build as good,
 Which shou'd not, in the least Degree,
 With what he built inferiour be. 680
 As quick as Time cou'd bring about,
 The † Ground was fairly measur'd out ;
 Next the Foundation, then the Structure,
 Was laid, was rais'd in Architecture,
 Where now the Fabrick doth appear, 685
 With Preaching, and Expounding there :
 Thus Double-Rooms each Doctor suiting,
 They're both upon an equal Footing,
 Where all may come that have a Mind,
 (Who will not come may stay behind) 690
 Each may their Minds, and Purfes ease,
 In Town, or Country, as they please.

FROM hence, you see by what Induction,
 Into his Rooms, to give Instruction,
 Each Holy-Father got Possession, 695
 For to support his own Profession.

AND now they made a mighty Pother,
 Antagonists to one another ;
 Each, seeming, strove to gain the better,
 For Gain alone was now the Matter. 700
 And

* Page 16. Line 286.

† About Half a Mile distant from John's Room.

The Progress of Methodism. 35

And each his Hearers, roundly, told,
 Sheep must be kept within the Fold ;
 That if they stray'd, from one to t'other,
 They surely wou'd be lost for ever;
 Shou'd any one be thus deluded, 705
 He from the Saints wou'd be excluded;
 'Twas, either Side, by this Relation,
 A sure Prefage of their *Damnation*.
 These Rev'rend Doctors thus denouncing
Anathema's, each Side pronouncing, 710
 Their Hearers, with them, did agree
 To say, *Amen, So let it be.*

FROM thence each Side stuck close together,
 To rail at, and condemn, the other :
 Each Side proclaim'd, with Sound of Tongue,
 The other Side was in the wrong.
 (*Yet each was right, when they did say*
The other Side was led astray.)
 Each Side so strangely were deceiv'd,
 That this they stedfastly believ'd ; 720
 Themselv's secure, the others not,
 Each Side had thus the better Lot:
But others say, and some protest,
Choose either Side, and Bad's the best.

36 *The Progress of Methodism.*

THUS whilst, in jest, the Doctors snarl'd,
 Their Devotees, in earnest, quarrell'd
 So warmly, that you might perceive,
 Their Faith was pinn'd upon their Sleeve.
 Such Faith, you'll say, is but implicit,
 And those best off who chance to miss it, 730
 Who, not consenting to embrace it,
 On Trust alone, before they trace it,
 All such are out of this Design,
 To speak of them is losing Time ;
 And therefore, to prevent Digression, 735
 Each Side, confirm'd in their Profession,
 The Cause prevailing, *Good*, or *Bad*,
 They parted free from what they had ;
 Obsequious, always, at their Call,
 They still continue, one and all, 740
 Nay, you'd admire for to see
 Each Party's great Docility.

No Flocks of Sheep, like those are here,
 Bear constant Shearing, all the Year ;
 And constant Shearing, as I take it, 745
 Will keep a Sheep for constant naked ;
 And so we'll leave those different Flocks,
 Augmenting still their Shepherds' Stocks,
 Who (Softlings like) their Cash deposit,
 For whom ? or what ? ask him who knows it.

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The Progress of Methodism. 37

But they who teach 'em, best can tell,
Apply to them, they know full well.
They keep Accounts in true *Perfection*,
As best agrees with their *Election* ;
Where this, *particular*, rich Treasure, 755
Affords them, *universal*, Pleasure
To have it at their own *Free-will*,
And *persevere* to keep it still.

Thus *John*, and *George*, like artful Gallants,
Did each, with Gain, encrease their *Talents* ;
They were not idle, no not they,
Each flung the Napkin quite away ;
But yet, say some judicious Men,
Where *George* gain'd five, that *John* gain'd ten ;
Because, say they, we plainly wist, 765
How *John's* the best *Oeconomist* ;
For why, the *Leaders* *, said before,
To make his Fund the more secure,
Ten *Stewards* § over them he plac'd,
For to prevent all Fraud or waste, 770
And *Four*, who were call'd the Chief,
Were chosen, Men of good *Belief* ;
These, lock the Treasure in a Chest,
Have diff'rent Keys, but none the rest ;
And,

* Page 24, l. 448.

§ A late Regulation.

38 *The Progress of Methodism.*

And, shou'd you ask 'em, can they say, 775
That *John* has not a *Master-Key*.

THERE'S one Thing more to mention yet,
A Thing not proper to forget,
Which will redound unto the Fame
Of *John*, and *George*, who act the same; 780
A Scheme concerted to the Life,
To strengthen *Weaklings* in the Faith :
For, once a Month, their *Rev'rend Betters*
Exhibit forth *Religious Letters*,
And tell 'em (*sure they're not Deceivers*,) 785
Those Letters issue from *Believers*;
From distant Parts *, by Post, they come,
Bring welcome News to those at Home.
These Letters, then, are open spread,
Which, publickly, the *Doctors* read; 790
The Doors stand ope, all may draw near,
Who have a Mind the same to hear ;
Wherein are couch'd some shrewd Expressions,
Acquainting of some strange Conversions ;
How fast their Numbers do increase, 795
What Comfort, Joy, what inward Peace,
What Soul Experiences they had,
How many turn'd to Good from Bad :

How

* *London, Newcastle, &c.*

The Progress of Methodism. 39

How free the Contributions flow,
The most material Thing to know. 800
Those Letters yield so much Content,
They to, and from, are Monthly sent;
And then, each Clerk, employ'd to write,
Must, what his Master doth indite.

THO' here is laid before your View, 805
What *John* and *George* have done, and do,
I hope you will not be so naight.
To call the Whole a Piece of Craft.

So stands the Case, this present Time,
Those *Eccles'asticks*, both divine, 810
As such we ought for to revere 'em;
For so do all who trot to hear 'em.

BUT lo ——— says one if I shou'd List
For to become a *Methodist*,
How shall I know which Side to chuse, 815
The Right embrace, the Wrong refuse?
Because that I have lately seen,
Within a certain Magazine *,
How *George* pretends to Inspiration,
And likewise *John* to Revelation. 820
The

* *The Gentleman's Magazine* for June 1741, vid.
Page 321.

40 *The Progress of Methodism.*

The Holy Spirit, as they say,
Inspires each a diff'rent Way.
A diff'rent Way? can that be true?
This seems, to me, perhaps to you,
Too much absurd to reconcile; 825
The holy Spirit's free from Guile.
Yet this they have pretended long,
And each one says the other's wrong;
This fixes firm my Resolution,
By which they'll miss my Contribution: 830
If they no better can agree,
I'll e'en stick close to where I be.

*If neither one be in the Right,
'Tis best to bid them both good Night.*

Thro'out the whole, to this Conclusion,
Here's nothing blénded in Confusion;
All Things are trac'd, progressive, on,
In order whence they first begun. —
Shou'd Criticks, who mislike this Lay,
For Cavil-Sake, pretend to say, 840
Some Points of Time are not exact,
What then? — they can't evade the Fact;
The Fact so clear appears to all,
None can its Truth in Question call;
More strong than common Fame alone, 845
Because to Thousands, here, 'tis known;
Therefore each Party, here, may see,
They treated are impartially:

The

The Progress of Methodism. 41

The Author had no more in view,
But, thus, to render both their Due;
And shou'd they thank him for his Care,
'Tis more than he expects to hear ;
Or shou'd they call him Erring-Brother,
Why, even, so they call each other.



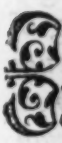
F A P P E N -

The Progress of the Nation.

The Author had no more in view,
but, thus, to render both their Duty
and should they think him for his Care,
the more than he expects to be
of the same kind as the other.
Why, even, is not all such other.



H. A. P. E. N.



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APPENDIX.

Mr. *Robert Williams's*

AFFIDAVIT.

City of Bristol } *Robert Williams*, of the *City*
 (to wit.) } of *BRISTOL*, Merchant,
 maketh Oath, that he well knows *John Wesley*,
 late of *Savannah* in the Province of *Georgia*,
Clerk, but now Resident in the *City of Bristol*;
 and saith that, about the Month of *August*, which
 was in the Year of our Lord *One Thousand*
Seven Hundred and Thirty Six, He, this *Depo-*
nent, arrived at *Savannah* aforesaid on board the
 Ship *Grenadier*, *William Woodward*, Com-
 mander, in order to trade and settle Plantations
 there, he having before obtained a Grant from
 the Trustees for Five Hundred Acres of Land;
 and saith that he continued there for about the
 space of Two Years, and then made a Voyage
 to *Saint Christopher's*; on which Voyage he was
 out about four Months, and then returned back
 again to *Savannah* aforesaid, where he continued
 upwards of six Months, and then left the Colony
 in

in order to proceed to *England*; and accordingly arrived at the Port of *London*, the Beginning of *November* last, (*viz.*) *One Thousand Seven Hundred and Thirty Nine*. And this Deponent saith, That, during the time he was at *Savannah*, he Traded very largely, Built very considerable Buildings, both at *Savannah* and other parts of the said Colony, and greatly improved large Tracts of Land, and was esteemed to have one of the chief Settlements in the said Colony. And this Deponent saith, That soon after he arrived at *Savannah* aforesaid, the said *Wesley* then being, and, for near the space of twelve Months before, having been, resident there, the common Conversation in Company there was concerning the said *John Wesley*, his Method of *Preaching*, and Manner of *Life* and *Behaviour*, and how he had seduced the common Persons there settled, to *Idleness*, and what other *Mischiefs* he had there done; and particularly saith, It was then common Fame, and a current Report and received Opinion, amongst most of the Principal Settlers there, that the said *Wesley* had been guilty of Using too great Familiarities with one *Mrs. Sophia Christiana Hopkey*, Neice to *Thomas Coston Esq;* chief Magistrate of *Savannah*, and that he continued so to do, till such time as the said *Sophia Christiana Hopkey* was married to one *Mr. William Williamson*, of *Savannah* aforesaid, a Gentleman of considerable Note there; and this Deponent saith, That, after the said *Sophia Christiana Hopkey* was married to the said *Mr. Williamson*, a Report was, that some *Uneasinesses* had arisen between them touching several *Letters*, and *Messages*, sent by the said *Wesley* to the said *Mrs. Williamson*,

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Williamson, *desiring her to meet him at divers Unseasonable Hours, and Places, in the Night, many of which were at his, the said Wesley's, own Closet*; and that, thereupon, the said Mr. Williamson had applied to the said Wesley to *desist* from such *Proceedings, and Practices*, for the future, and that the said Wesley solemnly promised to *desist* accordingly; but this *Deponent* saith, that notwithstanding such *Protestations*, he the said Wesley did not *desist* from such *Practices*, but persisted therein; which this *Deponent* the better knows, for that he this *Deponent*, being, as aforesaid, esteemed one of the chief Settlers there, was, by Virtue of a Precept, or Summons from Thomas Chistie, Esq; Recorder of Savannah aforesaid, summoned, with Forty Three others of the Principal Inhabitants of the Town and County of Savannah, to appear, on the Grand Jury, at a Court, to be held before the Bailiffs and Recorder, of the said Town, on the Twenty Second day of August, which was in the year of our Lord One Thousand Seven Hundred and Thirty Seven, in order to inquire into the Behaviour and Proceedings of the said Wesley in the particulars before mentioned: And this *Deponent* saith, That he, with such Forty Three others, in Obedience to such Precept or Summons, attended the Court on the Second day of August aforesaid, and were then, and there, sworn on the Grand Jury, to inquire into the Matters and Things aforesaid: And this *Deponent* further saith, That while the said Court was sitting, and this *Deponent*, and others the said Persons, were charged and sworn on the said Grand Jury as aforesaid, Two several Bills of Indictments were preferred

preferred against the said John Wesley, on the Prosecution of the said William Williamson, for Misdemeanours, and for the writing and sending the several Letters and Messages to the said Sophia Christiana, Wife of the said William Williamson, to meet him at Unseasonable Times and Places, and endeavouring to seduce her as aforesaid; and this Deponent saith, that after the said Bills were preferred, and sent to this Deponent, and the rest of the Grand Jury, there were at least Ten Creditable Witnesses produced before them, in support of the Charges against the said Wesley, contained in the said Bills; and several of the said Letters, before mentioned to be sent by the said Wesley, to the said Mrs. Williamson, were then also produced, some whereof were signed, and others not signed, but this Deponent saith, that all the said Letters were by the said Witnesses proved to be of the Hand Writing of the said John Wesley, and the other Charges in the said Bills were also proved to be true; and thereupon this Deponent and the rest of the Grand Jury, Unanimously agreed to, and accordingly did, find the said Bills against the said Wesley, for the Offences aforesaid. And this Deponent saith, That the same Day on which the said Bills of Indictment were found, he, this Deponent, was in company with some of the said Bailiffs, Judges of the said Court, who told this Deponent, that as the said Bills of Indictment were found against the said Wesley, they would shew him, being a Clergyman, all the Lenity they could, especially in a New Colony, and therefore would admit him to Bail, if he would get any proper Persons who would bail him

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him for his Appearance at the then next Sessions : And this Deponent saith, That afterwards, and as this Deponent believes, the same Day, the said John Wesley, was Bailed by Two Freeholders of the said Town of Savannah, one of which he believes to be Henry Loyd, but the Name of the other this Deponent cannot recollect, for his the said Wesley's Appearance at the then next Sessions, in order to take his Trial for the Offences aforesaid. And this Deponent further saith, That, a little before the Sessions came on, at which the said Wesley was Bailed to take his Tryal as aforesaid, he, the said Wesley, about the Middle of the Night, in a Secret, Clandestine Manner, quitted the Colony, deserted his Bail, and went off in a Boat for Purysburgh, being about Twenty Miles from Savannah, and from thence, as was reported, walked on Foot to Charles-Town in South Carolina, being about Two Hundred Miles, and from thence embarked for England : And this Deponent saith, That the next Day after the said Wesley so quitted the said Colony, and deserted his Bail as aforesaid, the Justices having Notice thereof, threatened to prosecute and imprison his Bail for such his Desertion and Leaving the said Colony, who were in the utmost Confusion concerning the same, but by the Interposition of this Deponent, and several others of the Inhabitants of the said Colony, on behalf of the said Bail, and the Lenity of the Justices there, and to prevent Destruction to their respective Families, they the said Justices, on this Deponent's Leaving the said Colony, being the third Day of June, One Thousand Seven Hundred and Thirty Nine,

Nine, had respited the Recognizances of the said Bail during Pleasure.

ROBERT WILLIAMS,

*Sworn, at the City of Bristol aforesaid,
the Fourteenth day of March, in the
Year of our Lord One Thousand
Seven Hundred and Thirty Nine,
before me, one of his Majesty's Justices
of the Peace of, and for, the said
City,*

STEPHEN CLUTTERBUCK, Mayor.



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LETTER

FROM

The Reverend Mr. *John Wesley*, to
 Capt. *Robert Williams*; occasion-
 ed by an Affidavit made some time
 since, and lately re-printed.

S I R,

TO prove, That *Robert Williams* traded
 very largely during the Time he was at Sa-
 vannah; That he built very considerable Build-
 ings both at Savannah, and other Parts of the
 Colony; That he greatly improv'd large Tracts
 of Land there; and was esteemed to have one of
 the chief Settlements in the Colony: You have
 not so much as quoted common Fame. So he
 that will believe it, let him believe it.

But you have quoted common Fame, to sup-
 port several Charges against *John Wesley*, Clerk:
 As, That he seduced the common People settled
 there to Idleness; That he used too great Fami-
 liarities with Mrs. Hopkey, and continued so to
 do 'till she was married to Mr. William Wil-
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Williamson of Savannah, a Gentleman of considerable Note there: ('Tis much a Gentleman of so considerable Note as Mr. William Williamson would marry her!) That he sent her several Letters and Messages after her Marriage, desiring her to meet him at divers unseasonable Hours and Places; Many of which (Hours or Places?) were at his, the said Wesley's own Closet: A Report was, you say, that these Things were so. Wou'd any Man desire better Proof?

I am not surpriz'd at all, That upon such Evidence, you should advance such Assertions. But I really am, at what you afterwards assert, as upon your own personal Knowledge, viz. That two Bills of Indictment being preferred against John Wesley, and sent to the Grand Jury of Savannah (Bills of Indictment sent to a Grand Jury! what kind of Proceeding is this!) This Deponent and the rest of the Grand Jury, did unanimously agree, to the said Bills. How dare you, Sir, assert so gross a Falshood? Have you no Regard either for your Reputation or your Soul? Do you think, there is no God to judge the Earth? You know, you must know, how large a Part of that Grand Jury did absolutely disagree to every Bill of the Two Presentments, and gave those Reasons of Disagreement to the Trustees, which neither you nor any Man has yet chose to answer. You assert farther, That I was bailed by Two Freeholders of Savannah, for my Appearance at the then next Sessions. Here I charge you with a Second, Gross, Wilful Falshood. You know, I never was bail'd at all. If I was, name the

Men:

Men : (*Henry Lloyd* is ready to confront you) or, produce an attested Copy of the Record of Court. You assert, Thirdly, That *a little before the Sessions came on* (*viz.* the next Sessions after those Bills were found) *I deserted my Bail.* Here is another gross, wilful, palpable Untruth: For 1. No Bail was ever given ; 2. I appeared at seven Sessions successively, after those Bills were found, *viz.* on *Thursday Sept. 1* : On *Friday Sept. 2* : At three other Sessions held in *September and October* : On *Thursday Nov. 2* : And, lastly, on *Thursday Nov. 22.* (Your smaller Falshoods, as that *I quitted the Colony about the Middle of the Night* ; That *from Purvisburg to Charles-Town is about two Hundred Miles* ; [You shou'd have said about Ninety] That *I walked on Foot from thence to Charles-Town* ; I pass over as not material) You, lastly, assert, *That the Justices threatned to prosecute and imprison my Bail for such his Desertion, who were in the utmost Confusion concerning the same. But by the Interposition of this Deponent, and several others, on behalf of the said Bail, and to prevent Destruction to their respective Families, the Justices respited their Recognizances during Pleasure.*

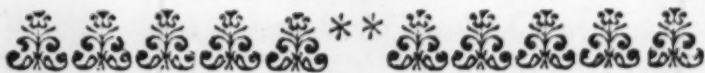
And this is, altogether, fit to crown the whole. Now, Sir, as you know in your own Soul, that every Word of this is pure Invention, without one Grain of Truth from the Beginning of it to the End ; what Amends can you ever make either to God, or to me, or to the World ? Into what a dreadful Dilemma have you here brought yourself ? You must either openly retract an open Slander, or you must wade thro' thick and

thin to support it ; 'till that GOD, to whom I appeal, shall maintain his own Cause, and sweep you away from the Earth.

I am, Sir, your Friend,

John Wesley.

N. B. This was written July 16, but I had not Leisure to transcribe it before August 3, 1742.



Touching some of the Particulars above-mentioned, for the Satisfaction of all calm and impartial Men, I have added a short Extract from the larger Account which was publish'd some Years ago.

ON Monday, August 22. Mr. Causton, then the Chief Magistrate of Savannah, (having before told me, himself, ' I have drawn ' a Sword and will never sheath it, 'till I have ' Satisfaction,') delivered, to an extraordinary Grand Jury which he had summoned to meet there, a Paper entitled, — *A List of Grievances, presented by the Grand Jury for Savannah, this — Day of August, 1737.*

This

This the Majority of the Grand Jury altered in some Particulars, and on *Thursday, Sept. 1,* delivered it again to the Court under the Form of two Presentments, containing ten Bills, which were then read to the People.

Herein they asserted upon Oath, ‘ That
‘ JOHN WESLEY, Clerk, had broken the Laws
‘ of the Realm, contrary to the Peace of our
‘ Sovereign Lord the King, his Crown and Dig-
‘ nity.

‘ 1. By speaking and writing to *Mrs. Wil-*
‘ *liamson*, against her Husband’s Consent.

‘ 2. By repelling her from the holy Commu-
‘ nion.

‘ 3. By not declaring his Adherence to the
‘ Church of *England*.

‘ 4. By dividing the Morning Service on
‘ *Sundays*.

‘ 5. By refusing to baptize *Mr. Parker’s*
‘ Child otherwise than by Dipping, except the
‘ Parents would certify it was weak and not a-
‘ ble to bear it.

‘ 6. By repelling *Mr. Gough* from the holy
‘ Communion.

‘ 7. By refusing to read the Burial Service
‘ over the Body of *Nathaniel Polhill*.

‘ 8. By calling himself *Ordinary* of *Savannah*.

‘ 9. By refusing to receive *William Aglionby*
‘ as a Godfather, only because he was not a
‘ Communicant.

‘ 10. By refusing *Jacob Matthews* for the
‘ same Reason; and baptizing an *Indian Tra-*
‘ *der’s* Child with only two Sponsors.’ (This,
‘ I own, was wrong; for I ought, at all Hazards,

to have refus'd baptizing it, 'till he had procured a Third.)

The Sense of the Minority of the Grand Jurors concerning these Presentments, may appear from the following Paper, which they transmitted to the Trustees.

To the Honourable the TRUSTEES
for GEORGIA.

‘ **W**HEREAS two Presentments have been
‘ made, the one of *August 23*, the o-
‘ ther of *August 31*, by the Grand Jury for
‘ the Town and County of *Savannah*, in *Geor-*
‘ *gia*, against *John Wesley*, Clerk. — We
‘ whose Names are underwritten, being Mem-
‘ bers of the said Grand Jury, do humbly beg
‘ Leave to signify our Dislike of the said Pre-
‘ sentments — and give the Reasons for our
‘ Dissent from the particular Bills.

‘ With regard to the first Bill, we do not
‘ apprehend that *Mr. Wesley* acted against any
‘ Law, by writing or speaking to *Mrs. William-*
‘ *son*, since it does not appear to us, that the
‘ said *Mr. WESLEY* has either spoke in pri-
‘ vate, or wrote to the said *Mrs. Williamson*,
‘ since March [the Day of her Marriage] except
‘ one Letter of July the 5th, which he wrote, at
‘ the Request of her Aunt, as a Pastor, to ex-
‘ hort and reprove her.

‘ The Second, we do not apprehend to be a
‘ true Bill, because we humbly conceive *Mr.*
‘ *Wesley* did not assume to himself any Autho-
‘ rity contrary to Law; for we understand

every

‘ every Person, intending to communicate, should
 ‘ signify his Name to the Curate, at least, some
 ‘ Time the Day before ; which Mrs. Williamson
 ‘ did not do ; altho’ Mr. Wesley had often in
 ‘ full Congregation declar’d, He did insist on a
 ‘ Compliance with that Rubrick, and had be-
 ‘ fore repell’d divers Persons for Non-compli-
 ‘ ance therewith.

‘ The third we did not think a true Bill, be-
 ‘ cause several of us have been his Hearers,
 ‘ when he has declared his Adherence to the
 ‘ Church of England, in a stronger manner
 ‘ than by a formal Declaration ; by explain-
 ‘ ing and defending the *Apostles*, the *Nicene*,
 ‘ and the *Athanasian Creeds*, the *Thirty nine*
 ‘ *Articles*, the *whole Book of Common Prayer*,
 ‘ and the *Homilies* of the said Church : And
 ‘ because we think a formal Declaration is not
 ‘ requir’d but from those who have received In-
 ‘ stitution and Induction.

‘ The Fact alledg’d in the fourth Bill we
 ‘ cannot apprehend to be contrary to any Law
 ‘ in being.

‘ The fifth we do not think a true Bill, be-
 ‘ cause we conceive Mr. Wesley is justified by
 ‘ the Rubrick, viz. *If they (the Parents) certify*
 ‘ *that the Child is weak, it shall suffice to pour*
 ‘ *Water upon it.*” Intimating, as we humbly
 ‘ suppose, it shall not suffice if they do not
 ‘ certify.

‘ The sixth cannot be a true Bill, because
 ‘ the said William Gough, being one of our
 ‘ Members, was surprized to hear himself na-
 ‘ med, without his Knowledge or Privity ;
 ‘ and did publicly declare, *It was no Grie-*
 ‘ *vance*

‘ vance to him, because the said John Wesley
 ‘ had given him Reasons with which he was sa-
 ‘ tisfied.

‘ The seventh we do not apprehend to be a
 ‘ true Bill, for *Mr. Nath. Pollhill* was an A-
 ‘ nabaptist, and desired in his Life-time, that
 ‘ he might not be interr’d with the Office of
 ‘ the Church of *England*. And farther we
 ‘ have good Reason to believe, That *Mr.*
 ‘ *Wesley* was at *Frederica*, or on his Return
 ‘ thence, when *Pollhill* was buried.

‘ As to the eighth Bill we are in doubt, as
 ‘ not well knowing the meaning of the Word
 ‘ Ordinary. But for the ninth and tenth, we
 ‘ think *Mr. Wesley* is sufficiently justified by
 ‘ the Canons of the Church, which forbid
 ‘ any Person to be admitted Godfather or Godmo-
 ‘ ther to any Child before the said Person has re-
 ‘ ceived the Holy Communion; whereas *William*
 ‘ *Aglionby* and *Jacob Matthews* had never cer-
 ‘ tified *Mr. Wesley*, that they had received it.

This was sign’d by twelve of the Grand Ju-
 rors, of whom three were Constables, and six
 more Tythingmen: Who consequently would
 have made a Majority, had the Jury consisted,
 as it ought to have done, of only fifteen Mem-
 bers, viz. the four Constables, and eleven Ty-
 thingmen.

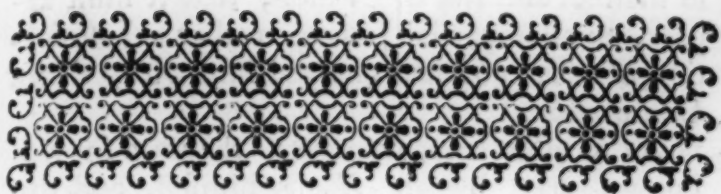
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L E T T E R

F R O M

Thomas Christie, Esq; Recorder of the Town and County of Savannah, in Georgia, (who has been in England these two Years past) to Mr. Robert Williams, Merchant in Bristol, in Answer to a Paper entitled, a Letter from the Rev. Mr. John Wesley, to Capt. Robert Williams

S I R,

I Receiv'd the Favour of yours, with a Paper entituled, ' A Letter from the Rev. Mr. John Wesley, to Capt. Robert Williams, occasioned by an Affidavit made some Time

H

' since

‘ since and lately re-printed.’ His Answer is so indirect and full of Evasion, that it must appear, to all impartial Judges, rather a Justification of what you had charged him with, than a Confutation.

As to your Improvements, they are so well known, nay, by Mr. *Wesley* himself, and that what you say, concerning them, is true ; that his Evasion, and his leaving any Doubt, must reflect entirely upon him only, and plainly shew Malice and Insincerity.

The Fact he relates, in regard to his Indictments and Behaviour thereupon, stands in a different Light than he tells it. I will, here, give it you as near as I can recollect.

A Grand Jury of the principal Persons, within the Township of *Savannah*, in *Georgia*, being summoned and sworn, consisting of above Forty of the principal Inhabitants of the Northern Part of the Province, did find several Indictments against Mr. *Wesley*, containing the Complaints he mentions which, they agreed to, and delivered to the Court as true Bills, without making any Objection.

Mr. *Wesley* being called upon, by the Court, Mr. *John Coats*, and another Person offered to enter into a Recognizance for his Appearance, which they did and were accepted of.

Mr. *Wesley* did appear at the next Court, and desired his Tryal might be brought on, or his Recognizance estreated, but the Court (being very tender of him) took further Time to advise about it.

But

But *Mr. Wesley* continuing to disturb the publick Peace, and the Magistrates receiving several Petitions from *Mr. William Williamson*, laying fresh Accusations to his Charge, concerning his Wife and his Design of leaving the Colony privately, a great Penalty was, publickly, affixed against the Persons that should carry him away.

Notwithstanding which, in the Evening, after the Publication, he, privately, withdrew himself and took with him, not only the said *Coates*, who was one of his Bail and largely indebted to the *Orphans* and the Publick, but several other Persons, who took the Opportunity of going off, with him, with several Sums of Money, and greatly indebted, who never after returned or made their Creditors any Satisfaction. When *Wesley* and they went off, they gave out that they would oppose, with Violence, any Person that should attempt to seize any of them; and, immediately after, a great Reward was affixed, publickly, for the Apprehending *Mr. Wesley*.

As to his Relation of Persons dissenting on the Grand Jury, and his mentioning such a Thing, without Names and Date, must be a Story of his own making, or ought to be look'd upon as such.

There are many other Aggravations of *Mr. Wesley's* Behaviour. I will take the first Occasion of sending you the Report made by the Court to the Trustees, of his endeavouring to make an Insurrection in the publick Court,

Whilst

whilst sitting, as likewise *Mrs. Mark's* Affidavit, which will be, still, further Memento's to convince the World what a base and *Jesuitical* Man he is.

I am, Sir,

Your very humble Servant,

September 18,
1742.

Thomas Christie.



A

Second LETTER

T O

Capt. *Robert Williams*, Occasion'd
by a L E T T E R from *Thomas*
Christie, Esq; (so call'd,) *some*
Time Recorder of Savannah.

Bristol, October 17, 1742.

S I R,

I Really did You Wrong. I believ'd the
Letter said to come from *Your very humble*
Servant, had been of your own composing,
'till I had read it half thro'. But on a narrower
Observation, I soon took Knowledge both of
the Stile and Turn of Thought, so peculiar to
Mr. Thomas Christie; ONCE Recorder of *Sa-*
vannah, but NOW I fear (as before) wandering
about, to seek a Piece of Bread. I wou'd not
tread upon a Worm. Therefore let him pass.
My Concern, Sir, is with You. Not that I
shou'd take any Notice of *such* a Composition.
Only some might think Silence a Proof of Guilt.
That

That *Mr. Wesley's Answer* is so indirect and full of Evasion, as to be a Justification rather than Confutation of your Charge, that his leaving any Doubt as to Your Great and Well-known Improvements, plainly shews his Malice and Insincerity, and that *Mr. Christie* has still further Memento's to convince the World, what a base and Jesuitical Man he is: These being mere Rhetorical Flowers, set to embellish the Discourse, need no Particular Reply.

But the Fact (says your Friend) with regard to the Indictments, stands in a different Light than he tells it. And as to his Relation of Persons dissenting on the Grand Jury, must be a Story of his own making. That is easily known. The Original Paper is lodg'd at the Trustees Office in Palace-Yard. And *Mr. Fallowsfield*, one of those Dissenters, you know succeeded *Mr. Causton*, when *Mr. Christie* and he were displaced from their Offices.

'Tis great Pity that your Friend too did not make Affidavit of the Extraordinary Particulars following; 'That *Mr. Wesley* continued to disturb the publick Peace; That he endeavour'd to make an Insurrection in the publick Court while sitting; That the Magistrates receiv'd several Petitions, laying fresh Accusations to his Charge, and declaring his Design of leaving the Colony privately.' (An extremely private Design, of which five Days before I had given Notice by an Advertisement set up in the Market-place!) 'That several Persons took an Opportunity of going off with him, with several Sums of Money: That they gave out they wou'd oppose with

Violence

* See
Ser. 515

‘ Violence any Person, that should attempt to
 ‘ seize any of them; and that immediately af-
 ‘ ter a great Reward was affix’d publickly for
 ‘ apprehending of *Mr. Wesley.*’ You can’t
 but own these are a great Improvement upon
 your Design, and wou’d sound as well as your
 own Affidavit itself.

But wou’d it not be needful first, for *Mr.*
Christie and you, to confer together, and a-
 gree upon your Story? Else he may again
 blunder out more than you desire, and confute
 you, instead of me. This, it is undeniable,
 he has done *now*, and that in the most mate-
 rial Parts of your Evidence. For, 1. You
 aver, ‘ That *Mr. Wesley* being bail’d for his
 ‘ Appearance at the then next Sessions, a little
 ‘ before the Sessions came on, deserted his Bail,
 ‘ and went away. No, says *Mr. Christie*,
 ‘ *Mr. Wesley*, after he was bailed, did appear
 ‘ at the next Court, and desired his Trial
 ‘ might be brought on, or his Recognizance
 ‘ estreated. Again, *Mr. Christie* flatly affirms,
 ‘ That *Mr. John Coats*, who was one of his
 ‘ Bail, went off with *Mr. Wesley*, and never
 ‘ return’d: Whereas you aver upon Oath,
 ‘ That the Justices threaten’d to prosecute and
 ‘ imprison his Bail, and to prevent Destruction
 ‘ to their respective Families, the Justices re-
 ‘ spited their Recognizances during Plea-
 ‘ sure.’ *

Now, Sir, seeing these Accounts are utterly
 inconsistent, seeing it is impossible ever to re-
 concile

* See this seeming Contradiction reconciled, Poem,
 ver. 515, &c.

concile them, give me leave to ask you one plain Question, which I would beg you seriously to consider. Is *Thomas Christie*, Esq; a gross, notorious Liar, one who neither fears God, nor regards Man? Or, is *Robert Williams*, Merchant, a vain, weak Man, who having causelessly and wilfully forsworn himself, neither knows how to get backward or forward, how to retract his Perjury, or how to defend it?

I am, Sir,

Your Friend,

John Wesley.





EXTRACT

From a Book entituled, *A true and Historical Narrative of the State of GEORGIA*, publish'd by the principal Land-Holders of that Colony, so far as it relates to the Conduct of Mr. *John Wesley*, during his Residence there.

The AUTHORS, having brought down their Narrative to the End of the Year 1736, when Advice came that the Spaniards intended to attack the Colony, from the Havannah, and lamenting the ill State of the said Colony, and the defenceless Condition they were then in, goe on thus :

AND now to make our Subjection the more compleat, a new Kind of Tyranny was, this Summer, begun to be imposed upon us; for Mr. *John Wesley* who had come over, and was received by us as a Cler- 1737.
gyman of the Church of England, soon discovered that his Aim was to enslave our Minds,

as a necessary Preparative for enslaving our *Bodies*. The Attendances upon Prayers, Meetings, and Sermons, inculcated by him, so frequently, and at improper Hours, inconsistent with necessary Labour, especially in an infant Colony, tended to propagate a Spirit of Indolence, and of Hypocrisy amongst the most abandoned; it being much easier for such Persons, by an affected Shew of Religion, and Adherence to Mr. *Wesley's* Novelties, to be provided by his Procurement from the publick Stores, than to use that Industry which *true* Religion recommends: Nor, indeed, could the Rev. Gentleman conceal the Designs he was so full of, having, frequently, declared, *That he never desired to see Georgia a rich, but a * religious Colony.*

At last, all Persons, of any Consideration, came to look upon him as a *Roman Catholick*, for which the following Reasons seem pretty convincing. 1st. Under an affected strict Adherence to the Church of *England*, he most unmercifully damned all *Dissenters* of whatever Denomination, who were never admitted to communicate with him until they first gave up their Faith and Principles entirely to his moulding and Direction, and, in Confirmation thereof, declared their Belief of the Invalidity of their former Baptism, and then to receive a new one from him: This was done publickly on the Persons of *Richard Turner*, Carpenter, and his Son. Another Instance was that of *William Gaff*, who had once communicated and always

con-

* According to his System.

conformed to his Regulations, but was, at last, found out by *Mr. Wesley* to have been baptized by a *Presbyterian Dissenter*, the same Thing was proposed to him; but *Mr. Gaff*, not inclinable to go that Length, was ever thereafter excluded from the Communion.

2dly, While all *Dissenters* (whereof a considerable Number was in the Colony) were, thus, unmercifully damned, and shut out from Religious Ordinances, contrary to that Spirit of Moderation and Tendernefs which the Church of *England* shew towards them, Persons suspected to be *Roman Catholicks* were received and caressed, by him, as his First-Rate Saints.

3dly, A third Confirmation of this Suspicion arose from his Endeavours to re-establish Confession, Penance, Mortifications, mixing Wine with Water in the Sacrament, and suppressing, in the Administration of the Sacrament, the Explanation adjoined to the Words of Communicating by the Church of *England*, to shew that they mean a Feeding on Christ by Faith, saying no more than *The Body of Christ*; *The Blood of Christ*; by appointing Deaconesses, with sundry other Innovations, which he called *Apostolick Constitutions*.

4thly, As there is always a strict Connexion betwixt *Popery* and *Slavery*; so the Design of all this fine Scheme seem'd, to the most judicious, to be calculated to debase and depress the Minds of the People, to break any Spirit of Liberty, and humble them with Fastings, Penances, drinking of Water, and a thorough Subjection to the Spiritual Jurisdiction, which, he asserted,

was to be established in his Person; and when this should be accomplished, the Minds of the People would be, equally, prepared for the Receiving Civil or Ecclesiastical Tyranny.

All *Jesuitical* Arts were made Use of to bring the well concerted Scheme to Perfection; Families were divided in Parties; Spies were engaged in many Houses, and the Servants of others brib'd and decoy'd to let him into all the Secrets of the Families they belonged to; nay, those who had given themselves up to his spiritual Guidance (more especially Women) were oblig'd to discover to him their most secret Actions, nay, even their Thoughts and the Subject of their Dreams: At the same Time he gave Charge to Juries; gave his Opinion in all Civil Causes that came before the Court; nor could we imagine what all this would end in: Complain we might, but to no Purpose: And *Mr. Causton* and he went *Hand in Hand*.

But the merciful Providence of GOD disappoints, frequently, those Designs that are laid deepest in Human Prudence.

Mr. Wesley, at this Time, repulsed *Mrs. Sophia Williamson*, Neice to *Mr. Causton*, from the Sacrament. This young Lady was, by her Friends, put under the Ghostly Care of *Mr. Wesley*, who was pleased to make Proposals of Marriage to her: These she always rejected; and, in some little Time, married *Mr. William Williamson* of *Savannah*, much contrary to *Mr. Wesley's* Inclinations. After the said Marriage *Mr. Wesley* used all Means to create a Misunderstanding betwixt *Mrs. Williamson* and her Husband.

Husband, by persuading her that *Mr. Williamson* had no Right to regulate her Behaviour as to conversing with him, or attending Meetings as formerly ; but, at last finding he could gain Nothing upon her, and that *Mr. Williamson* had forbid him any Conversation with his Wife, out of his Presence ; he took the 'fore said Means, by repelling her from the Holy Communion, to shew his Resentment. *Mr. Williamson* thought himself well founded in an Action of Damages against *Mr. Wesley*, (being no longer supported by *Mr. Causton*, who was highly nettled at the Affront put upon his Neice, and could now declaim as fluently against Spiritual Tyranny, as any Person) was indicted, before a Grand Jury of 44 Freeholders, and thirteen Indictments were found against him ; one concerned *Mr. Williamson* and his Spouse, the others concerning the Grievances we felt by his Measures, and the Exercise of his Ecclesiastical Functions, as above related : These last were given in to the Magistrates, to be, by them laid before the Trustees, that these our Grievances, might in Time coming, be properly redressed, we having no other Jurisdiction, either Civil or Ecclesiastical, that we could make Application to. Then the Grand Jury began to consider and think, that as it was not probable a greater Number of *the better Sort* of People could ever be legally met together ; so this was a fit Time to represent their Grievances and Hardships to the Trustees, which they did in a long Representation, chiefly complaining of the Conduct of *Mr. Causton* ; he

Original

Original of which was signed by all the 44 and afterwards sent Home, but was taken no Notice of by the Trustees for any Thing ever we heard ; and we hope it will appear to every judicious Reader, that this Jury was neither *byassed* nor *intimidated* by *Causton*, to the Prejudice of any Person whatsoever, as *Mr. Wesley* asserts in his Journal, printed at *Bristol*, 1739. He likewise says, there was a profess'd *Atheist* and *Deist* in the Number ; but, for our Parts, we know of neither : But a Man of *Mr. Wesley's* Principles, who makes no Scruple of writing wilful Falshoods (as may be seen by any Body that compares *this Narrative* with his *Journal*) and of damning every Person of a contrary Opinion with himself ; may, without Hesitation, give People what Appellations come in his Head : However this put an End to any further Prosecution of *Mr. Wesley's* Schemes ; for, soon after this, he departed the Colony privately, by Night, and went to *Charles-Town*, and from thence to *England*.

Mr. Wesley had Address enough (as he says in the forementioned *Journal*) to persuade several Persons, who were Members of the Grand Jury, to retract (by some Paper which he drew up for them to sign) their former Sentiments ; but this, *if it was at all*, proceeded entirely from the solemn Assurances which he gave them, that his main Design Home, was to represent the Grievances and Oppressions which the poor Colony laboured under ; and, upon this Account, was charged with divers Letters and Papers, from private Persons, relating to the Colony, which

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APPENDIX. 71

he undertook, *faithfully*, to deliver : But, as we have since found that all *Mr. Oglethorpe's* * Interest was employed to protect *Mr. Wesley*, it is no Wonder those Promises were never fulfilled ; nor, indeed, could it ever be ascertained that even the private Letters, which he carried, were so much as delivered.

* *Many, if not most, of those Letters being Complaints against Mr. Oglethorp's Conduct.*

F I N I S.



to understand, whether, to deliver: But as we
have found that all the Obedience of In-
dust was employed to protect the Obedience,
it is no wonder that the Obedience were never in-
duced; not, indeed, could it ever be ascertained
that even the private letters, which he carried,
were so much as delivered.

It is not easy to see of these letters being com-
municated to the Obedience's Obedience.

ERRATA.

PAGE 8. line 80. for induced, read induc'd.
Page 34, the first Annotation, read page 17,
line 285, &c. Page 37, the first Annotation,
read line 446.

23 AP 57



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